A Profile of Saint Clement's Parish
Philadelphia, Pennsylvania

WORSHIP AND LITURGY

At S. Clement's at least fourteen Masses are celebrated each week; thirteen of these are within the walls: the High Altar, Lady Altar and S. John's Altar are in regular use, but at present the Crypt Altar is not; the one remaining Mass is at the Altar in S. Anna's Home. On Sunday, there are four Masses: at 8 am with attendance of 20 to 25; at 9:15 am with 5 to 10; at 11 am with 110 to 120; and at 6:15 pm with 10 to 15. On weekdays, there are two Masses everyday but Monday and Thursday, when only 7 am Masses are said. Attendance at these weekday Masses varies, but averages 5 to 10, these consisting for the most part of the same persons.

When major days in the kalendar fall on weekdays extra Masses and/or services are scheduled, and the principle observance (either Solemn or Sung) is generally deferred to 6:15 pm so more persons can attend.

For ten of our weekday Masses, Rite I (PPB) with Missal additions (Minor Propers, etc.) is the rule, while for three (Sunday, 8 am; Tuesday, 7 am; Wednesday, 10:15 am at S. Anna's) the Missal is used; and for the remaining one, the Solemn or Sung Masses at 11 am on Sunday, Rite II (PPB) is used with Minor Propers from the Missal added, and with three hymns (during the Sanctuary Processions in and out and at the Offertory). On Sunday at 11 am, the small choir of men and boys sing variations; concerted settings of the hymns of the ordinary; the men of the choir chant the Minor Propers; the congregation joins in the Creed, Pater Noster, and hymns.

The morning and evening BCP (1928) offices with Catholic subtractions are said daily; Lady Devotions at the Shrine are appended in the evening; Benediction of the Blessed Sacrament follows the Lady Devotions at the sung office on Sunday evening. Attendance at the daily office is extremely slim, but again very consistent: ranging from a high of 10 to 15 Sunday evenings, down to the Officiant by himself. The Angelus is rung morning, noon and night.

Throughout the year the Sacrament of Penance is regularly scheduled for 5 pm Saturday and is available otherwise by appointment. In Lent, Stations of the Cross is used regularly as a public office on Friday evenings. The three major Catholic devotional societies (Confraternity of the Blessed Sacrament, Society of Mary, and Guild of All Souls) all have wards at S. Clement's, but at the present time none of these wards meet on a regular basis. At the last count, we had 19 members of the Confraternity, 14 members of the Society of Mary, and 36 members of the Guild.

EVANGELISM

There is no organized program of Evangelism at S. Clement's. Our effort of attracting new parishioners is limited to that most traditionally seen in a parish, i.e., word of mouth encouragement of people who we meet in our day-to-day activities and who express an interest.

While many parishioners have fallen away over the years for a variety of reasons, and while we recognize the wisdom of seeking them out to encourage them to return so that they can resume their membership and attendance at S. Clement's, we are doing nothing to pursue this goal. Evangelism in the past has not been one of the strong points in the parish. However, one project which has shown success is the formation and monthly meeting of the Shepherd Groups (groups of parishioners geographically combined to meet monthly for education and fellowship with their neighbors). In conjunction with this project, a telephone communication network was established to facilitate effective communication of the entire parish and act as a laison mechanism for the Clergy and Parish.

PERSONAL DEVELOPMENT

In the past year there has been a slight increase in emphasis on various forms and opportunities of personal spiritual development. There have been one or two Quiet Days and two more are scheduled for Advent.

As has always been the case, the Clergy are available for counseling and for sacramental confession on a regular schedule as well as by appointment. Also, the daily round of offices and increased frequency of Mass, plus the regular ringing of the Angelus all provide encouragement and constant reminder of the need of continual awareness of our spiritual lives in the midst of our daily routine.

CHRISTIAN EDUCATION

Adult education is conducted Sunday morning at 10 o'clock by a parishioner at present. The course is called "The History of the Church from the Acts Onwards". This class is attended by 3 to 6 people.

A monthly discussion group has been organized by a parishioner and called "The Seminar" and usually involves a member of the Clergy to assist in the discussion. A book is selected each month and read by those intending to take part in the seminar. In past months we have read: Brother Lawrence, The Way of the Pilgrim, Abandonment, To Diving Providence; Dame Juliana of Norwich, and The Little Flowers of S. Francis, attendance has been as high as 10 participants.

Young teenager's Sunday School is conducted by another parishioner, and at present they are studying the Sacraments and how they apply to everyday life; the Ten Commandments; and traditional Advent customs and prayers. In January, they will study the calendar seasons. Three youth usually attend.

Six to ten year old children at present are being given instruction in prepartation for receiving First Communion. This class is taught by a member of the Clergy. Their Sunday School has been minimal at best. Our custom has been to admit children to Communion before Confirmation.

The situation has been even more hopeless for the under six year old children. There are no facilities for them whatsoever except fo sit through High Mass with their parents.

Two fifteen year old boys attended a diocesan convention held in October. The summer conference held at Ursinus College was attended by four boys and one girl ages 13 to 16, and enjoyed all the conference programs.

The Youth Group, organized by a parishioner, meets regularly every two weeks on Sunday evening. Emphasis is on fellowship and discussion. They made a trip to Washington, D.C, in the spring, and attended a soccer match last May. They had a disco dance in October and are currently planning a ski trip in the early new year. Six young people attend on a regular basis.

At present we have no kindergarten as mentioned above, no inquirer's class, and no adult evening class.

OUTREACH

S. Clement's outreach is relatively limited; the immediate neighborhood is a mixture of Roman Catholic, Jewish, Greek and unchurched families. The surrounding apartments have a high Jewish population, and, in general, the area has not been responsive to the fairly low key approaches which have been made. Persons associated with the two neighboring institutions, Franklin Institute and Moore College of Art, have not been attracted to the church although no concerted effort has been made to interest them. About half a dozen member families live within the immediate neighborhood.

Three organizations utilize the church facilities for meeting purposes. The longest association is with the Greene Towne School, a Montesori kindergarten, which occupies the third and part of the second floors of the Parish House. More recently, the Logan Square Community Association and a branch of Alcoholics Anonymous have been utilizing the second floor of the Parish House for meetings only.

Somewhat more remote from the church is the Coffee Cup; a senior citizens organization which provides a meeting place and low cost lunches. The Coffee Cup is supported by various Center City churches and S. Clement's contributes $1200 per year to its support. A parishioner is a member of the Board of Directors.

Considerably more removed is S. Clement's interest in the Navajo. Annual contributions of $1200 have gone to S. Christopher's Mission in Bluff, Utah. A parishioner has been the laison person with S. Christopher's area as well as the Navajo land, Episcopal Diocese and S. John the Baptizer's Mission in Mentezuma Creek, Utah.

SOCIAL ACTIVITIES

Fellowshipping together at S. Clement's has provided a strong cohesive factor. Covered dish suppers, parish dinners, coffee hours, etc., were emphasized and implemented as a means of enabling people to fellowship, relax, and communicate with each other. Recently under the direction of the Clergy, a committee was formed as a hospitality group to organize and solicit participation of other parishioners in all major social events. In conjunction with that it was unanimously agreed that the parish sould have some type of social occasion with each major feast day, including the annual parish dinner during Epiphany, which usually draws about 200 parishioners and friends.

This approach apparently works very well for us in that it tends to generate enthusiasm and Christian spirit which undoubtedly is necessary for us at this critical time. The major social events at S. Clement's are:

Coffee Hour--after Solemn Mass every Sunday
Covered Dish Suppers-every Friday night during Lent
Covered Dish Supper after Society of Mary May Festival
Parish Picnic--an outing at a parishioner's home in September, 40 attended
All Saints' Day--covered dish supper--100 attended
Parish Breakfast to begin Everymember Canvass--in conjunction with the Festival of the Dedication of the Church--80 attended
Reception for S. Clement's Day--an elaborate Coffee Hour--205 attended

COMMUNICATIONS

The Parish Newsletter, given a new format some 6 years ago, has undergone several evolutions to a point where it now deals with information and announcements for each month in our Church Year.

Approximately five years ago, significant changes were made in our approach to advertising. Monies were allocated for a limited advertising budget for Christmas, Easter, and S. Clement's Day. We placed ads on radio station WFLN along with limited support ads in the newspapers. The result was a large turnout for all 3 feast days in particular Christmas Eve.

This year we purchased a copier and changed the format of our Sunday bulletin and newsletter. The copier has made it economically feasible to provide a myriad of announcements, news releases, etc., to continue in our effort to announce what is happening in our parish. At this point one per cent of our budget is given to communications.

Two proposals to extend our positive side include a parish magazine and a greater emphasis in advertising in community relations. Hopefully, as monies are allocated greater strides can be made.

As in any organization, S. Clement's has experienced the frustrations of rumor and gossip. While it has occasionally been misused, this grapevine also helps us learn of the sickness or needs of a "family" member.

DEANERY, DIOCESE, AND NATIONAL CHURCH AFFILIATION

S. Clement's is a member of the Southward Deanery, which is composed of all Episcopal Churches located in the area bounded by the Delaware and Schuylkill Rivers

to the East and West and Reed Street and the Benjamin Franklin Parkway to the South and North. Dues of $20 per year are paid and lay delegates, 2 male and 2 female, are elected at the Annual Parish Meeting by members of the Corporation.

The Lenten School of Religion was sponsored by the Deanery for the past two years and proved most successful. S. Clement's Clergy participated in celebration of the Eucharist and in teaching classes. All sessions were well attended, with a total attendance of about 200. An average of 15 members of our Parish attended each session.

With regard to the Diocese, S. Clement's participates in the Annual Diocesan Convention held each fall. Duly elected lay delegates and alternates attend and cast votes on various issues as instructed by the Vestry. A summary of the proceedings is given to the Clerk of the Vestry for reporting at the Annual Parish Meeting. Our financial contribution to the Diocese annually amounts to $12,000. Financial support has also been given to the Presiding Bishop's Fund for World Relief of Hunger.

PASTORAL CARE

The parish brings its ministrations begond its walls to the ill, the lonely, the troubled, the absent, and the dying--communion, penance, spiritual counseling, social visiting and holy unction.

The Rector of S. Clement's is the Chaplain and an honorary member of the board of S. Anna's Home for Elderly Women at 2016 Race Street. The Rector and/or one of the assistnat clergy says Mass every Wednesday in the Chapel of the Home. The non-ambulatory residents receive communion at this service. Other residents participate in the life of the parish.

By assignment of the Bishop, the parish is responsible for ministrations to the patients at Hahnemann Hospital, a 544 bed teaching hospital of the Hahnemann Medical College, first responsibility being to Episcopal patients there, second to Roman Catholic patients upon their request, and third to other patients upon their request or that of the hospital administration. In addition, there are 685 medical students residing at or in the environs of Hahnemann Medical College. The church's presence is made known to those students who are Episcopalians and others who seek spiritual counsel.

Across the street from the church is Moore College of Art, having approximately 600 female students with a lesser number living in residence halls. The church's presence is known to Episcopal students and others seeking spiritual counsel.

It must be recognized that both these student groups come from all traditions in the Episcopal church, and our traditions may not necessarily be familiar to them.

In 1977, approximately 200 communions were administered to the sick and thus far in 1978, 400 It is estimated that 50% are identified with patients at Hahnemann Hospital.

ADMINISTRATION

The administrative problems which face S. Clement's are not dissimilar to those which confront any small business managed by one or two full time administrators. Thus the parish must be able to balance its accounts, carry on its day-to-day business, and operate its plant much as any other enterprise would do. The corporation then must be able to handle its weekly accounts in an orderly fashion. At present this is accomplishe with considerable assistance from an outside agency. But whether the accounts are kept with or without such assistance, the parish must keep records detailing its income and recording the dispersal of the same. The parish must also be certain that routine clerical needs are met. These include the maintenance of orderly telephone communication and the normal parochial correspondance, the preparation of the weekly bulletin, the writing and distribution of the Newsletter, the maintenance of parish records and the production of the parish's Annual Report. These activities are currently managed with aid of an answering service and volunteer office help from the parish. Again, the general oversight of the parochial plant is a vital responsibility of the parish administration.

The buildings in which the parish lives its life are large, artistically significant, and aging. All of these factors present particular administrative problems since they tend to make the physical administration of the parochial plant an important, expensive, time consuming, and ongoing activity. These duties are now carried out with the aid of a full-time exployee and much volunteer help from parishioners. This stewardship of the physical heritage of the parish also involves the parish administration in decisions about the ways in which these buildings can best be used not only for the normal work of parish worship and community life, but also for the good of the wider community of which the parish is a part.

STEWARDSHIP

It is recognized that stewardship involves the giving of one's time, energy, and resources in service to the Church--both the chruch-at-large and the church on the parish level. It is, in essence, a return to God of a portion of his bounty, and should extend far beyond the financial contribution that one may make in support of the parish. While it is difficult to quantify the non-financial segment of stewardship, S. Clement's, like most parishes, has an active core of parishioners who give generously of their time to facilitate the smooth operation of the parish.

S. Clement's has a legacy of fine buildings, vestments, and other treasures, and the cost of keeping them in good repair has escalated markedly in the past several years. In addition, general operating costs have risen sharply as well, with utilities, for example, running more then $16,000 per year. Fortunately, the parish is blessed with income from its endowment funds which provide approximately 60% of parish income. The 1978 estimated budget receipts are as follows:

Endowment income	$88,070	60.5%	
Pledges	44,261	30.0%	
Plate offerings	4,000	3.0%	
Other giving	9,600	6.0%	
	$145,931	100.0%	Total

While the majority of income is derived form our endowments, it is important to note the importance that parish contributions represent. The parish incurred a deficit of $12,000 in 1977 as a result of window repairs and installation of protective plexiglass. We also projected a deficit of a similar amount for 1978 as a result of purchase of a office copier, a new piano for the choir room, and various extraordinary expenses relating in part to Father Hendrick's leave of absence. While it appears that the actual 1978 deficit will be somewhat less than anticipated, it is clear that the parish must be able to count on increased contributions to meet its rising expenses. Several important porjects such as major electrical work, the completion of organ repairs, and general maintenance work have been deferred in recent years due to the lack of funds. As we eventually take care of these projects, we will unfortunately face higher costs due to inflation.

In the beginning of 1978, there were 127 pledges, of which about one-third represented increases from the previous year, one-third remained the same, and the remaining third were new or decreased pledges. The pledges for the year 1978 can be categorized as follows:

			TOTAL	%
26 pledges	(20.5%)	were between $ 1 - $ 99	$ 1,380	3
35 pledges	(27.5%)	were between 100 - 200	5,076	12
42 pledges	(33.0%)	were between 201 - 500	12,854	29
17 pledges	(13.0%)	were between 501 -1,000	11,200	25
7 pledges	(6.0%)	were over $1,000	13,740	31
127	100.0%		$ 44,261	100%

Pledges are solicited annually in the fall of each year, and additional contributions are requested for major feast days and our patronal feast. Parishioners are also urged to contribute regularly with the Project 20,000 Dime Saver envelopes to reduce the parish debt which will amount to approximately $11,000 at the end of 1978. Finally, the parish generally has a Spring Choir Concert or special Evensong to raise funds for the annual choirboy camping trip.

DEMOGRAPHIC MATERIAL

S. Clement's is an urban parish. Its membership has long been drawn from a very wide area, but, despite the fact that some of our members come to us from very considerable distances, the last parish survey indicated that the majority travel only 15 to 30 minutes in coming to church and that nearly half of these can walk to the church. This indicates that after many years as a somewhat scattered parish, S. Clement's is again developing a partially residential character with a significant part of the membership living in the developing neighborhoods of Center City and adjacent areas.

S. Clement's is a parish with a very special character. It has members with widely varying backgrounds and incomes, but it displays a remarkable homogeneity in certain characteristics. The parish claims 274 active members. Of these 179 are males and 95 are female. Forty-six of the men are married and 49 of the women are married, thus a very large part of the parish family is made up of single males. Among the unmarried males 22 are under twenty-one and 6 are over sixty-five, but 105 are in the middle years of life and form the largest demographic element in the parish. It is also worth noting that only 57 individuals in the parish have children. Thus, we are very largely a parish of single people and childless families.

As has been stated, income levels of parishioners vary considerably. Only a few parishioners could be categorized as "wealthy" or "well-to-do" and more than a few are living on pensions or other fixed incomes, the greater number of parishioners being those receiving a middle level income. This middle income level is reflected in those with occupations such as office workers, nurses, middle management and junior level executive positions.

A large number of parishioners possess bachelor's degrees, but there are relatively few holding graduate and professional degrees.

274 ~~total~~
179 males
95 female
46 men married
49 women married
105 unmarried males between age 21-65